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Mercersburg 1843

Vol. 1

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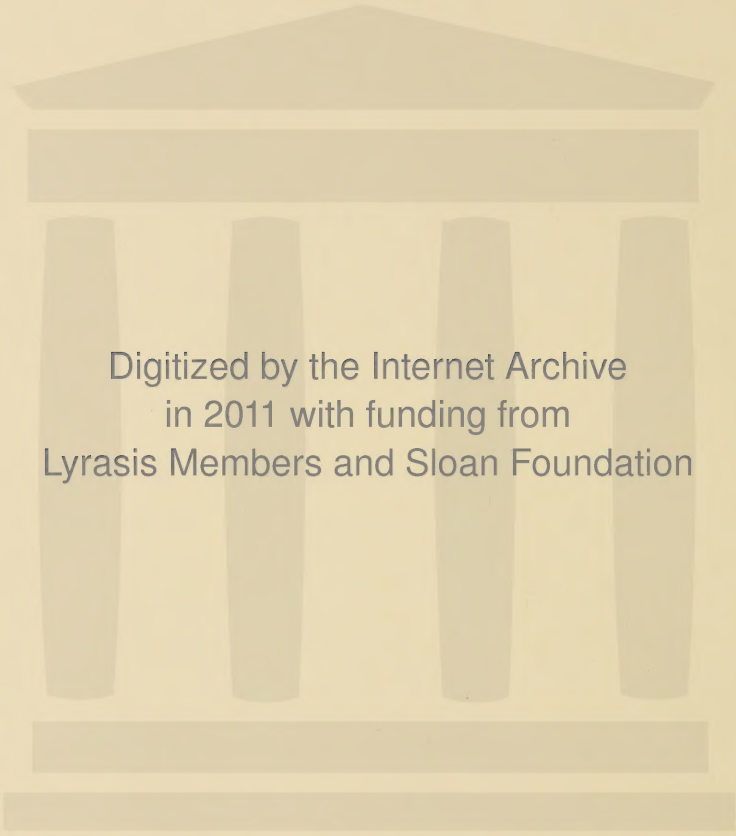
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MINUTES

OF THE

TWELFTH ANNUAL SESSION

OF THE

CANAAN ASSOCIATION

OF UNITED BAPTISTS,

HELD AT

SHOAL CREEK CHURCH,

JEFFERSON COUNTY, ALA.,

FROM 3D TO 5TH OCT. 1846.

TUSKALOOSA:
PRINTED BY M. D. J. SLADE.
1846.

MINUTES.

SATURDAY, OCTOBER 3, 1846.

The Introductory Sermon was preached by Elder A. J. WALDROP, from Rom. 12th ch. 1, 2, 3 verses. After which the Delegates from the several Churches assembled—the letters were read, and the names of delegates enrolled.

1. Elected Elder J. BYERS, Moderator; A. J. WALDROP, Recording, and J. MOORE, Corresponding Secretary.

2. Read the Constitution and Rules of Decorum.

3. Invited ministers (who were not delegates) to seats.

4. Letters of Correspondence being called for, the following were received: From Coosa River Association, letter and minutes, by the hands of brother J. H. Posey. From Mulberry—minutes, by Elder T. P. Holcombe and brothers R. S. Mitchell and A. Cooper. From Tuskaloosa—letter and minutes by Elders J. P. Thompson and L. Boydston. From Cherokee—letter and minutes, (no messenger,) and they inform us that they wish to drop correspondence, owing to the great distance. From Muscle Shoal—received a letter and package of minutes, requesting correspondence, and further, desiring us to alter the time of our annual meeting—whereupon it was resolved that we send them a respectful letter, declining correspondence, as we cannot conveniently alter the time of our meeting; and that Elder J. Byers write to them, and so inform them.

5. E. Wood continued Treasurer.

6. Correspondence was returned—To Coosa River—Elder A. McDonald and J. Moore; the latter to write. To Tuskaloosa—Elders J. Byers, R. Wood, and A. J. Waldrop; Wood to write. To Mulberry—Elder R. Wood and brothers E. King and Wm. J. Peters—the latter to write.

7. Appointed the following committees:

On Arrangement—E. G. Cook, C. Deavours, and E. King, together with the Moderator and Clerk.

On Finance—J. Moore and Wm J. Peters.

On Documents—J. H. Baker, J. A. Burgin, J. J. Byers, E. King and J. Carlisle.

8. Elected Elders T. P. Holcombe and J. P. Thompson to preach on to-morrow—Holcombe before the Missionary Sermon, and Thompson after. Services to commence at 10 o'clock.

9. RESOLVED, That the collection taken up on to-morrow, be applied to Indian Missions. The Moderator appointed Z. Hagood and E. King to take the collection.

10. Appointed the following brethren delegates to the Alabama Baptist State Convention: R. Wood, J. Byers, Z. Hagood, J. A. Burgin, M. McMath, Wm Bryson, A. J. Waldrop, J. Moore, Wm. J. Peters, and O. Franklin, sen.—brother Moore to write.

11. Adjourned to meet at half past 9 o'clock on Monday morning.—Prayer by Elder J. P. Thompson.

SABBATH.

12. The brethren that were appointed to occupy the stand preached as follows: Elder T. P. Holcombe, from Matt. 13, 44; Elder J. Byers delivered the Missionary Sermon, from Isaiah 2, 2. There was a recess of half an hour; after which Elder J. P. Thompson preached from Jer. 13th chapter,

and part of 16th verse; and we trust their labors were not in vain, but that in due season they may yield an abundant crop.

MONDAY, OCT. 5.

13. Met pursuant to adjournment. Prayer by the Moderator.

14. Called the roll; determined to call it again at the close, and those who are not present at that time, not to be noticed on the minutes.

15. The committee on Arrangement reported, and were discharged.

16. The Circular Letter prepared by A. J. Waldrop, read and adopted.

17. Elected Elder J. Moore to preach the Introductory Sermon to the next Association; Elder R. Wood alternate. Elder J. Byers to preach the Missionary Sermon; Elder A. J. Waldrop alternate.

18. The committee on Documents reported nothing claiming our attention; the report was received, and the committee discharged.

19. Appointed Elder J. Byers to write a Circular Letter for the next Association, on a subject of his own choice.

20. The committee on Finance reported, and were discharged. [See Report in the Statistics of the Churches]

21. Called for the report of Union meetings, which will be held as follows:

The 1st will be held with Bethel Church, (Shelby,) Friday before the 3d Sabbath in July, 1847, to be attended by Elders N. Skelton and A. J. Waldrop from the 3d District, and Elder J. Byers and brother E. Wood from the 2d District.

The 2d will be held with the Cahaba Church, Jefferson county, on Friday before the 1st Sabbath in August, 1847; to be attended by Elders A. McDonald and J. Moore from the 2d District, and Elders O. Franklin and A. J. Waldrop from the 3d.

The 3d District will be held with the Roop's Valley Church, Tuskaloosa county commencing on Friday before the 1st Sabbath in July, 1847; to be attended by Elders J. Tate and Thomas Franklin from the 1st, and brothers Wm Acton, L. M. Wood, and J. J. Wilder from the 2d District.

ANNUAL ASSOCIATION FOR 1847.

22. The next Association will be held with the Rock Creek Church, Jefferson county, 15 miles west of Jonesborough, commencing Saturday before the first Sabbath in October, 1847.

23. Appointed Elder J. Byers and A. J. Waldrop Domestic Missionaries for the next year, to labor in the bounds or vicinity of this Association, and that they commence their labors the 1st of July next, and be allowed one dollar each per day for their services, and that they report at the next Association.

24. In as much as Union Church, Jefferson county, has failed to represent herself in this body for two years—appointed A. J. Waldrop, J. Timmons, and J. Massey, sen. to visit said Church, and hear her reasons for non-representation. Said committee to report at the next Association.

25. Ordered, that the clerk superintend the printing of the Minutes, and that he have as many copies printed as the funds justify, and to reserve 75 for correspondence; and that he be allowed ten dollars for his services.

26. Appointed distributing agents, as follows: A. McDonald, 1st District, T. Franklin, 2d; A. J. Waldrop, 3d.

27. Ordered, that the Treasurer pay the money on hand for corresponding messengers, in proportion to the services rendered.

28. In the letter from Shoal Creek Church, for the year 1844, it was stated that Wm J. Peters was a licentiate for the ministry. In their letter for the present year, they say, according to the constitution of the Association they were in error, from the fact that he was duly permitted to exercise his

gift in the bounds of his Church. He is not therefore a licentiate, and should not have been so reported.

29. *Querry.*—Does the Association consider a Church in good order which retains a member who is in the habit of attending dancing parties, and contends that there is no harm in attending dancing schools? Answer—No.

Benediction by the Moderator.

J. BYERS, Moderator.

A. J. WALDROP, Clerk.

CANAAN BAPTIST ASSOCIATION—DELEGATES—STATISTICS.

Churches & Counties	Names of ordained ministers in SMALL CAPITALS. Names of Licentiates in *Italics.* DELEGATES.	Baptised.	Rec. by Let.	Restored.	Dis. by Let.	Excluded.	Dead.	Total.	Contributi'n for Minutes	For Assoc'n purposes.	For Domestic Mission.
Union, Shelby,	J. Jones, James Butler,	..	7	1	1	4	1	24	1 00	50	20 00
Shoal Creek, do.	R. WOOD, E. King, W J Peters	..	2	..	2	1	1	28	1 50	95	24 00
Bethel, do.	John Wilder,	2	..	..	12	..	..	33	1 50	50	6 00
Hebron, Jefferson,	A. McDONALD, *J. Moore*,	4	1	..	4	2	..	60	1 50	1 30	3 00
Mt. Zion, St. Clair,	A. McLendon,	5	4	..	9	..	..	87	1 10	1 10	.....
Cahaba, Jefferson,	J. BYERS, E G Cook, J. Carlisle	4	..	..	3	2	2	100	2 50	2 50	.....
Ruhamah, do	E Wood, T M Turner, J J Byers	3	17	..	12	3	1	90	2 50	2 50	.....
Elyton, do	.....(Dissolved,).....	..	..	..	..	..	..	...	...	....	.....
Salem, do	Z. Hagood, C. Deavours,	11	2	..	6	1	..	56	1 50	1 00	10 00
Bethel, St. Clair,	J. H. Oliver,	..	..	..	5	1	1	43	2 00	....	7 00
Canaan, Jefferson,	J. H. Baker, J. Peterson, [drop	..	..	2	2	..	2	27	1 15	....	6 75
Rock Creek, do	*O Franklin*, S T Huey, A G Wal	12	1	..	2	..	1	95	2 30	....	10 00
Union, do	.....(Not represented,)	..	..	..	..	..	..	...	....	....	.....
Liberty, do	A J WALDROP, T R Waldrop,	1	1	..	1	1	..	35	1 00	....	7 00
Mud Creek, do	R. Stone, J. Hammon,	..	3	..	..	3	..	38	1 75	....	13 00
Roop's Val. Tusk'a	J. A. Burgin, Wm Bryson,	3	1	..	8	1	..	90	3 00	2 00	20 00
		45	39	3	67	19	9	806			126 75
	Individual pledges,										30 50

☞ Ruhamah Church gave $1 25 for Indian Mission.

☞ NOTE.—Jacob Tate, a member of Salem Church, and John Sansing of Union' (Shelby) are Ordained; and N. Skelton, of Liberty, and Thomas Franklin, of Cahaba church' are Licentiates.

CHURCHES.	PASTORS.	DEACONS.	CLERKS	POST-OFFICES.	
Union, Shelby	John Sansing,	Wm Wyatt, H. J. Hill,	J. Jones,	Hillsboro',	4
Shoal Creek,	John Sansing,	.....	E. King,	montevallo	
Bethel, Shelby	.....	John Wilder,	L. M. Wood,	"	
Hebron,	A. McDonald,	J. McLaulin, H. B. Moore,	H. B. Moore,	Cedar Gr.	
Mount Zion,	J. Tate,	W Clayton, J. Looney, R Woodall	A McLendon	Springv'le	
Cahaba,	J. Byers,	E. G. Cook, J. Carlisle, [Turner,	J. Truss,	Truss's.	
Ruhamah,	J. Byers,	O.Wood, J Byers, J Timmons, H.	E. Wood,	Rockville.	
Salem,	J. Tate,	C. Deavours, J. B. Rogers,	R. H. Erwin,	Mt. Pinson	2
Bethel, St Clair	A. McDonald,	.....	J. Chenault,	Branchv'le	3
Canaan,	W. Burns,	J. Peterson,	J. H. Baker,	Jonesboro'	4
Rock Creek,	A. J. Waldrop	A. G. Waldrop, O. Franklin,	A G Waldrop	do	3
Liberty,	A. J. Waldrop	J. Carrington,	T H Waldrop	do	2
Mud Creek,	None.	None.	R. Stone,	do	4
Roop's Valley	None.	M. McMath, M. Moses, — Peters,	J. A. Burgin,	McMath's	1

CIRCULAR ADDRESS.

Dear Brethren—Time in its onward and ceaseless march has again brought about the period for the assembling of our Association; and as it is a custom to address you annually, we propose offering a few brief thoughts on the subject of *Practical Godliness.* It is implied from the *title* of the subject, that those to whom the Address is made are professed Christians, of whom the Church is composed. We will advert to their character, as given in the New Testament: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. ii, 5. Believers are called the *salt of the earth* and *light of the world*; and in Eph. ii, 10, it is said—"*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.*" Christians being the *light of the world*, should be careful that their light should shine for necessary uses, "*that others may see your good works and glorify your Father which is in Heaven*:" but should we let our *light* become *darkness*, how great will that *darkness* be. There are resting upon the practical piety of the Christian Church claims of a high character.

The standard of "*Practical Godliness*" should be raised to a high mark; and let us all endeavor to live up to that high standard, and thus show to a crooked and perverse world that we have set our affections on things above, not on things on the earth; and that we are Heaven-born and Heaven-bound, and determined, so far at least as *example* is concerned, that we will not be wanting in shedding forth an enlightening and savory influence. In order to accomplish the foregoing propositions, it is necessary to refrain from many practices too common amongst us, and to be faithful in the performance of many duties which are too much neglected by us.

We should keep a strong restraint on our *tongue*—that unruly member which often *setteth on fire the whole course of nature.* In Prov. xxi, 23, it is said, "whoso keepeth his mouth and his tongue, keepeth his soul from troubles." The practice of *evil speaking*, *foolish talking* and *jesting*, is too common amongst the professors of religion; and many of them are in the habit of talking about the failings of their brethren before the world in a very public manner. Listen at them! and there is hardly a member escapes their notice: one brother has been quarrelling, another drunk, and another defrauding his neighbor; and thus they will go on: but ask them if they have talked to these offending brethren, and endeavored to reclaim them, and the answer is as quick as thought, "Oh it is public!" Who, we ask, made it public? These very brethren (complainers and circulators) have thereby done their share to make it so. This practice indulged in, eateth as doth a canker, and if not restrained will impair the very vitals of religion.

Christians are the *light of the world.* Then they should endeavor to let their *light shine*, and to bring forth good fruit; for "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Mathew, vii, 18. How then is it, that so many who are called Christians, produce so much evil fruit! We see some of them engaged in animosities of feeling, letting their prejudices overrule their better informed judgments. Hear them quarrelling! and instead of letting their *light* shine, they have placed it under a *bushel*—they are stumbling blocks over which sinners will fall head long into an awful eternity!

There are some who may be seen entering dram-shops, where liquid streams of that which drown men's souls in perdition, are constantly flowing down the throats of those who frequent such places; nor are they content with being merely idle spectators in them, but become participators. Hear them laughing when the name of the blessed Jesus is profaned, and that of God taken in vain, and the religion of the Redeemer is the butt of ridicule and indignation. In those places sometimes, and in our opinion always, when any, they take too much of the "good creature." Sometimes acknowledgments are made, and they are restored; but at other times it passes off as if nothing had happened. Where is the fruit of such, and where is their light? It is all *darkness.* If we judge according to God's Word we should have to pronounce them *thorns and thistles*—trees which "bring not forth good fruit"; and are only fit to be "*hewn down and cast into the fire.*" Has not the time come when rules might and should be adopted in every Church for the exclusion of members engaged in making, vending or using the "*liquid poison*," except for indispensable purposes. We are well aware that much has been done by the friends of Temperance to

shed forth light on this subject, but much yet remains to be done; and who should we look for to be foremost in this good work but the Church; but some Churches, instead of endeavoring to suppress this most detestable habit, suffer some of their members to make it, others traffic in it, and ALL—ALL to drink it. "Oh tell it not in Gath, nor publish it in the streets of Askelon," lest sinners mock and the ungodly triumph. Shall it be any longer said that Christians will ever act in the manner above described—a manner so derogatory to their character—so injurious to the sacred cause of religion—and so reproachful to those guilty of it! "Dear brethren, these things ought not so to be."

But brethren, it is not enough to refrain from doing wrong, but we should also do right. It is said, "Be ye holy, for I am holy." And in order to arrive at as holy a state as is possible, we should *Search the Scriptures* to learn our duty; and remembering that our Saviour himself hath said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." John v, 39. And what child of his can or will neglect this duty assigned him by his Lord! A knowledge of the sacred pages is calculated to nourish, strengthen, animate and cheer the heart of the Christian. By it he is enabled to judge of *false* and *sound doctrine*, and thus "choose the good, and refuse the evil." But is not this duty too much neglected? Are not the sacred pages, by too many of us, left unturned, days and weeks and months together? Is it possible that the Christian has no relish nor desire to know the holy truths of the book of God! We should do like the noble *Bereans* did, search them daily; that we may be able to *bring up our children in the nurture and admonition of the Lord*; and that we may be able to "contend earnestly for the faith once delivered to the saints;" and further, it is our duty to *meet often together to pray with and for one another, that we may keep the unity of the spirit in the bond of peace.* But how often is it the case that we see many who have a name to live in the Church, who have *covenanted* to keep house for the *Lord*, and to keep up a regular Gospel discipline among themselves, failing to attend their own meetings, except on Sabbaths, and frequently then for very trifling excuses. Nothing but providential hindrances should prevent a member of a church from attending the conference meetings. By neglecting to fill his seat it argues to the church that he has become wordly minded, or at least very careless about the cause he has espoused, and professed to love, and the world will think he has no more religion than themselves; for they go to church when it does not conflict with their business. Some members who are frequently delinquent at church, are the most punctual to attend all musters, law-days. elections, horse races, and in fact all public days. They have forgotten what Paul says—"Be not conformed to this world." Meet them when or where you will, and the subject of conversation is not about the Gospel of Truth—not about the Cross of Calvary—not about the best means to promote the cause of the Redeemer's Kingdom—not about their own growth in Grace—but about the condition of the weather—the prospect of the growing crop—the scarcity of grain—the worth of cotton—the price of negroes—the issue of elections, and strife of politics—and not unfrequently the failings of their brethren. Suppose a stranger was to become a bystander, would he conclude that he was in the presence of Christians?—would he *take knowledge of them that they had been with Jesus*?

Before we close this Address, your attention is directed to the consideration of a more strict observance of the *Sabbath* or *Lord's Day.* "Remember the Sabbath-day and keep it holy," is an injunction of high authority, and cannot be disregarded with impunity. Cessation from all secular employments, except those of absolute necessity and mercy, should be strictly regarded. Such as wordly conversation, unnecessary visiting, starting on journeys, examining accounts, posting books, looking after stock, reading political newspapers, &c &c. Perhaps this holy day is as much desecrated by worldly conversation, as in any other manner. The tongue, to be sure, is a very busy member, and fond of employment; but surely Christians can find matter enough embraced in the Bible for them to dwell upon at least one-seventh of their time. We might say much more on this subject, but the length of the present Address admonishes us to come to a close. Let us all endeavor to walk worthy of our high calling, and live in peace, and be *holy* in all manner of conversation, that we may be the *light of the world* and the *salt of the earth.*

"Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ—to whom be glory forever and ever. Amen." Heb. xiii, 20, 21.

SEPT. 1846. A. J. WALDROP.